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VOL. VII. ST. LOUIS, MISSOURI, THURSDAY, MAY 10, 1900. NO. 8.

THE REVIEW.

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Rev. Prefect N.E. College Ilani

By ARTHUR PREUSS.

Published Weekly at $2.00 a Year, (Foreign $2.50) Payable in Advance.

Entered at the Post at St. Louis, Mo., as second class in August, 1896.

Editor's Address:--3460 Itaska St. Telephone: (Bell) Carondelet 104 m.

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NOTES AND REMARKS.

* We see from the Nevada (Mo.) *Evening Post* (May 4th) that the Postmaster General has instructed his local representative there to refuse delivery of mail to the "American School of Magnetic Healing," of "Prof." Weltmer, pending an investigation which is now being made of the business of the institution. Our informant in Nevada expresses the opinion that this is the beginning of the end of "Weltmerism."

* We see from a special correspondence in the *Globe-Democrat* (May 6th) that the famous Populist colony on the San Miguel River in Colorado, in which many Western Populist leaders have stock and which had, on its 25,000 acres, some 300 settlers two years ago, is very unsatisfactory in its results and promises to end like all other Socialistic experiments of that character. Many families living on the common land have moved away and those remaining are running matters to suit themselves.

* Mr. Hilary Doswald (Frater Hilary, O. C. C.) who, in "the parlance of Cicero," described "Our National Game" for the readers of *Vox Urbis* (see No. 6 of The Review), is a professed members of the Order of Mount Carmel and is at present at the Carmelite Seminary, New Baltimore, Pennsylvania.—"Cui vectigal, vectigal." P. A. B.

MORE "AMERICANISM."

Gradually, of late, "Americanistic" expressions had begun to disappear in our professedly Catholic journals, and we had hoped that at least the more sensible among our confreres would banish from their columns anything and everything that might savor of the propositions condemned by our Holy Father in his Brief "Testem Benevolentiae." But we were mistaken. The *Midland Review* (April 19th) publishes under the heading, "The Purpose of the New Movement," a fearful and wonderful puff for the Paulists, who have lately acquired some property in Tennessee on which they intend to establish another house of their order. We wish the Paulists success in their new enterprise, but from different motives than Mr. Soldad, the writer of the article in the *Midland Review*. Says Mr. Soldad, whoever he may be:

"It is sometimes asked, what is the distinctive feature of the non-Catholic mission movement? What is the prominent characteristic that sets it off from other organized efforts to reach the great masses of people outside the Church? The question is apposite timely from those who have never attended one of the 'lectures' to non-Catholics, from one who has attended the enquiry would never come (*sic!*).

"The difference between *the old style methods in which men were urged to be Catholics that they might be better men, and this new style of mission, where men are shown how to be better men that they may be more Catholic,* is manifest at the first comparison. In both methods the aim is, of course, identical, just as the doctrines taught are fixed and unalterable. But in the mission to which we have been accustomed the methods of work have been framed with special reference to the great theological virtue of a living practical Faith—'Come believe with us; see how you have wandered from what your own heart, your own reason crave;—be warned in time and share the safety we enjoy.'

"In the mission to non-Catholics, on the other hand, the methods of work are built upon a framework wherein charity is the predominant note —'Come, let us be better friends: we were never meant to disagree: let us try to unite our efforts to make men know and love God and His Church.' The old-time method presupposes the existence of error that must be destroyed; the new-style presupposes a vast fund of latent sympathies that must be evoked, strengthened, and developed logically into union with the heart of the Church, into the docile, God-fearing, unsuperstitious Christianity to which she exhorts us. Both forms bear a heavenly message of truth and good-will and open the way for that spirit of penance which is the backbone of a well balanced Christian life. The conditions of non-Catholic thought about us have shown a greater liking for the distinctively non-Catholic mission, or 'lecture course,' *with its charitable relinquishment of unessential forms until they are understood* and appreciated, while all the time standing for an undiminished life. There is *a kindly, sympathetic recommendation of the Church's teaching easy-end first, humanly speaking.*"

* * *

Italics ours.

Here then are repeated, nay recommended, two errors branded in the papal Brief "Testem Benevolentiae," viz:

1. It is opportune, in order the more easily to win over the dissidents, to pass over in silence certain heads of doctrine, as if of lesser moment ("unessential forms," they are called above), or to soften them so that they may not have the same meaning which the Church has always held."

The theological censure of these errors is as follows: the method is "reprehensible," such silence is "not free from sin;" its result would be "to alienate Catholics from the Church, instead of bringing over those who dissent from it."

2. "The natural virtues are more in accordance with the ways and requirements of the present day.....because they make a man more energetic and fruitful in action." Of this error the Holy Father said it was "hard to understand" how men imbued with the faith can hold such opinions. Yet this opinion, in the words of Mr. Soldad, constitutes the "new style of mission, where men are shown how to be better men that they may be more Catholic;" which "is manifest at first comparison" with the old style. We hope the Paulists will settle at their new residence and preach Christ crucified after the manner of St. Paul,—Him who is "a stumbling-block" unto the modern Pharisees and Saducees as he was to those of old, and "a foolishness" to the modern gentiles, as he was to those of twenty centuries agone. For now, as then, "the foolishness of God is wiser than men: and the weakness of God is stronger than men." (1. Cor. 1, 24-25.)

J. F. Meifuss.

A LIBERALISTIC GARRETEER'S ALIASES.

We need not introduce our readers to the Abbe Boeglin, of Paris, quondam editor of the *Moniteur de Rome*. His imaginative and utterly unreliable elucubrations in the New York *Sun* under the pen-name of "Innominato," and for a time in a number of Catholic weeklies under the pseudonym "Bentivoglio," to which we have often referred in no uncertain language, have rendered his name quite familiar in the circles wherein The Review circulates.

In No. 2476 of the *Vérité Française*, he is held up to public scorn as a fabricator of Roman news which never happened, and the various pen-names are enumerated which the fruitful Abbe employs in his contributions to different Catholic and secular journals.

In the *Sun* he signs "Innominato," in the Brussels *Patriote*, "Fidelis," in the *Journal de Roubaix*, "Tiber," in the Fribourg *Liberté*, "Courtely," in the Paris *Univers-Monde*, "Lucens," in the *Vie Catholique*, "Richeville," in

the *Justice Sociale*, "Penna Vera." If he has any more pseudonyms, they are not yet discovered.

"Roman correspondence" is M. Boeglin's forte. He draws it from his inner consciousness, with the occasional aid of items in the *Osservatore Romano*, the *Voce della Verità*, and the venomously anti-Catholic *Italie* and *Tribuna*.

The wonder of it is that such pernicious activity can continue so long and so impudently, to the detriment of thousands of unsophisticated Catholic and non-Catholic newspaper readers. The *Catholic Citizen* and the three or four other American Catholic weeklies that had allowed themselves to be inveigled into a contract with the Abbe Boeglin for a syndicate "Roman letter," dropped him like a hot potato when they found that he was an unblushing fabricator of bogus news and a vendor of stilted phrases. It is not to the credit of the *Sun*, the *Patriote*, the *Univers-Monde*, etc., that they continue to inflict his highfalutin' rot on their readers.

ARTHUR PREUSS.

WHAT IS MODERN PROTESTANTISM?

IV.

French Protestantism is not a whit better. Great ado is made about certain acquisitions from among the Catholic clergy, but "the weeds from the Pope's garden" have nowhere as yet developed into fragrant flowers. The orthodox party is rapidly disappearing before the more aggressive Liberal wing. Since 1872 the Reformed (Calvinistic) Church of France, known also as Huguenots, has split into two factisns, the orthodox and Liberal, each of which, every three years, holds a general meeting; that of the orthodox is called the "official general synod." Besides the Reformed body, there are Lutheran and "free communities" and also Methodists in France. Of the 640,000 Protestants of all shades, 540,000 belong to the Reformed Church. The "free" churches are not recognised by the State, but are a Protestant attempt at separation of Church and State. They have in all about 11,000 members. Although the Reformed body claims to derive its origin from Calvin, it seems to be ashamed of him; for what else do the words of Professor Doumergue, upon taking the President's chair at the last synod of Bordeaux, mean, when he said: "I should not like to place this synod under the patronage of Calvin; it would do nobody any good." (*Actes et décisions du synode..... tenu a Bordeaux, 1899*, page 23.)

Indeed, why should they care any longer for Calvin? Of Calvin's creed there is little left. The Declaration of Faith adopted in 1872 says: "The Reformed Church of France, by its representatives, declares that it remains true to the principles of faith and liberty on which it has been founded. With its fathers and martyrs in the Confession of la Rochelle, with all the churches of the Reformation in their diverse symbols, it proclaims the sovereign authority of the Sacred Scriptures in matters of faith, and the salvation by faith in Jesus Christ, the only son of God, Who died for our sins and rose again for our justification. As the basis of its teaching, its worship, and its discipline it thus preserves the great Christian facts, represented in its sacraments, celebrated in its religious solemnities, and expressed in its liturgy, especially in the confession of sin, in the symbol of the Apostles, and in the liturgy of the Last Supper." (*Actes et décisions*, page 12).

This vague creed, which even a Unitarian could accept, at the preceding synod of Sedan had been considered as "an intangible minimum," since "every new concession in doctrinal or ecclesiastical principles would tend to an infidelity full of equivocations and necessarily reopen an era of most unpleasant discussions; and because facing Catholicism and free-thought, the Reformed Church would be so much the stronger and conquering as its faith would be, not less, but more concise and at the same time more vivid" (*Actes et décisions....de Sedan*, page 39.)

Yet at that same synod a tender for closer union made by the Liberals was readily accepted, as it was resolved:

"1. In regard to the fraternal conference proposed by the representatives of the Liberal party, the synod decides to answer said invitation in the affirmative.

"2. In regard to the aim of the fraternal conference, the synod....expresses its wish that its members....avoiding as inopportune and dangerous to the peace every discussion of principles, loyally seek the reunion of the Reformed family" (l. c., page 40.)

"Thus the Liberals," says Father Dudon, (*Etudes* Feb. 20th, page 474) "who do not admit the Declaration of Faith of 1872, are brethren with whom the orthodox, without discussion of the Declaration, must seek to unite. What religious community does not stand in need of a common profession of faith? What kind of fraternity is it that makes members of the same denominational family hold opposing creeds? There is here a contradiction in terms: either the Declaration of Faith is sincere, and then, logically, the Liberals do not belong to the Reformed Church; or their fraternizing with the Liberals is sincere, and then the Declaration of Faith is, logically, but an empty formula, preserved merely as a souvenir of ancestral belief."

But Father Dudon's dilemma has no terrors for either side. Unanimously they declare that they all belong to "the Protestant family." The moderator of the Fraternal Conference of Lyons tells him plainly: "What has been united at Lyons once, and what will be united a second time, is not the Reformed Church of France, but the Reformed family, whose members, proud of their common origin and the blood that flows in their veins, have—whatever be their actual belief or their present faith—common souvenirs, certain common rights and interests, community of education and instruction, of intellectual and moral traditions. And they want to tighten these bonds and unite against common adversaries and common dangers for the good of the fatherland." (*Actes et décisions*, page 54).

Although these words of the moderator, M. Doumergue, prove the one part of Father Dudon's dilemma, viz., that the orthodox Protestants of France care very little for their Declaration of Faith, all rejoice in the new name of "the Reformed family." Nor do we envy them for it. That "family" is not such as to arouse envy. In the *Actes et décisions*, pages 146, 148, 149, 153, we read:—

"To my great regret I have to say that the number of mixed marriages is on the increase, which proves faith to be on the decrease....Even in strongly Protestant districts from 25 to 30 and even 50% of such unions are recorded. It is one of the wounds of our churches....

"Is the divine service attended as it ought to be?..Here are the figures of a district that is classed as good, that of the Pyrenees. The average attendance is 32%. Elsewhere it is even lower. In Paris, f. i., it amounts to but 11%; in certain churches of Poitou it is far less. I have myself observed a mean attendance of 5%. There is the same difference in communicants. Here they form 12%, there perhaps 4 or 3%.

"I shall say nothing of our religious schools, which, unfortunately, are far too few. By sacrificing, more or less wilfully, those we formerly had, we have lost one of our best means of action. Catholicism increases the number of its schools, thereby giving proof of intelligence; we do not make even a semblance of wishing to imitate it."

* * *

We might keep on multiplying Protestant testimony about Protestantism in the principal countries of the world; but the examples we have adduced will suffice to show its hollowness, nay rottenness. Fifty years ago a Protestant preacher, Claus Harms, confessed that he could write on the white of his fingernail all that the Protestant churches believed in common; were he alive to-day he could say that he could write it all on a pinhead. What, then, holds Protestants together? Sentiment, is the answer, a sentiment not of love, but of hatred, hatred against Rome.

J. F. MEIFUSS.

THE INDIANS OF TO-DAY.

To the average citizen the original Americans are of less concern than the Chinese or the Zulus. If he thinks of them at all it is as curiosities and perhaps with a vague regret that, like the American bison, they are passing to extinction.

The question of Indian schools has called especially the attention of Catholics to the condition of this unfortunate race of late. We expect to have this important and intricate theme treated for THE REVIEW by a competent pen in the very near future, and to-day wish only to give some items of interest about our Indians in general, based upon George Bird Grinnell's new book "The Indians of To-Day," published by Stone & Co.

From this readable work we learn in the first place that, decimated as the Indians are by disease and the fiery liquors of the white man, there are still 267,000 of them for whom this nation is responsible, and nearly 400,000 of them in all on the continent of North America. We learn, too that many of these people, no longer savages, are ready and even eager to work where a fair chance is given them; that they appreciate the futility of resisting the white man and the necessity of conforming to his tenets, and are eager to learn his ways if only some one will teach them; that thousands of these former savages are now reputable and industrious citizens and thousands more are only waiting for the opportunity to become so.

The best classification of the American Indians is the classification by linguistic families made in 1891 by Major Powell, to which one family has since been added, so that there are now fifty-nine families in all, differentiated by their language stocks and

representing more than 800 tribes. Some of these families are extinct and others very nearly so. About two-thirds of those now in existence are confined to the Pacific slope, and many of them are so little known that the general reader will find even their names unfamiliar except where local geographical nomenclature has borrowed them.

The last half of the book is devoted to a consideration of the present condition of the Indians under the sway of the white man. There are in this country, exclusive of Alaska, 177 reservations, varying in size from 276 to 7,000,000 acres, and aggregating 83,784,349 acres. To the Indian with his traditions of the boundless prairies the largest of these seems narrow and confined. He can not, as of old, live by hunting. The authorities have tried to direct his energies in the path of agriculture, but unfortunately much of the land which they have given him is totally unfit for cultivation and his crops have come to naught, thereby discouraging him from further attempts. Mr. Grinnell believes that in general the further the reservation is from the white man's civilisation, with its attendant evil of whiskey selling, the better off are the Indians; that agriculture should in many cases be given up and stock-raising substituted, and that the Indian should be persuaded to set less store by his horse, which is practically worthless to him and regarded as riches only by tradition, and put what money he can get into cattle, as the value of the horse is yearly decreasing, while the value of cattle is going up and there is always a market. Indians who are in the charge of the War Department get along better than the other wards of the nation, thanks to the honesty and efficiency of the average United States army officer. In his outline of the condition of the Indians on each of the 177 reservations, Mr. Grinnell shows how difficult is the struggle for existence on poor land, often amid extortions and robberies by the whites who cheat the Indians and steal their stock. It is charged that on some of the reservations, the United States marshals encourage the Indians to drink, though it is against the law for any white man to sell liquor to an Indian, so that they may collect the fees for arresting them when they become disorderly.

The chief factor in the life of the Indian is the agent. While the author takes no optimistic view of the agent's rule and says that there has been a steady improvement in the class of men appointed to Indian agencies, he thinks that there is still great necessity of further improvement. On his own reservation the agent has the power of a Czar. He can, at an hour's notice, cut off the food supply of any offending Indian; he can throw any man into the guard house; he can deprive any man of his tools, or stock, or even of his house; he can actually divorce any couple at his own will. Under such circumstances the Indian dares not make a complaint. If he does send a complaint to the Indian Bureau, it is at once turned over to the agent for explanation, and the agent is that Indian's bitter enemy during the months that must elapse before any decision is reached. Under such a system, the author says, the wonder is that not so much, but that so little wrong has been done. Constant are the temptations to the agents, who are ill-paid at best. Not long ago $1,000 a year was offered to one of them if he would not drive away the white men's herds, which were overrunning the unfenced reservation where the grazing was good.

"There is probably not a tribe in the United States," writes the author, "which could not under the direction of the right man, become entirely self-supporting."

He advocates a longer tenure of office in the case of the Indian agent; that he be better paid, and that the appointment of agents and inspectors be for fitness alone and not for political services rendered.

The Inconsistent "Independent."

Some time ago the editor of the N. Y. *Independent* remonstrated privately against our application of Newman's classic description of a Liberal to his paper. He did not see how we could do so. Outsiders, as a rule, see us in a different light than we do ourselves. Frequently we have pointed out the inconsistencies, nay contradictions of that paper; we shall do so once more. On page 846 of its current volume the *Independent* says editorially, anent Mivart's excommunication:

"It was an impudent demand by his Archbishop that, under penalty of excommunication, he sign a long statement of belief, drawn up for him, or rather, against him, as requiring him to abjure every error which the Archbishop suspected he discovered in Dr. Mivart's two articles. Of course he would not sign such a paper, and he was formally excommunicated. That settled it that the Catholic Church will not yet—though it must by and by—align itself with the results of investigation."

The "results of investigation"—what are they? What do we know? On page 3439 of last year's volume, the same *Independent* wrote the answer (likewise editorially) under the caption, "How Little We Know." It reads in part:

"The lesson how little we know was preached to the members of the Physical Society by its president, Professor Henry A. Rowland, of Johns Hopkins University, at its late meeting in this city. Among the students of the physical sciences in this country Professor Rowland is one of the most distinguished, and his fame is international.

"On such an occasion we usually hear of what we know; it is interesting to be told of what we do not know, and the list of our ignorances is a much larger one than many would think.

"Laplace said that gravitation acts instantaneously through space; we have no sufficient proof, says Professor Rowland, that this is true. If two bodies are moving rapidly through space toward, or away from, each other, who can say that their gravitation is unaltered?

"Who knows what an atom is? Newton supposed it a round hard thing which only God could break. We now imagine Newton's atoms as molecules, composed of many atoms, and each of the smaller atoms so elastic that after vibrating a hundred thousand times its amplitude of vibration is hardly diminished, and these atoms of the molecule will vibrate with as many notes. We suppose this atom to be covered here and there with patches of electricity, and we make of it a system compared with which the universe of planets and stars is simplicity. To understand it is far beyond our power. And what do we know as to the nature of what we call electricity, that subtile force, or movement, or substance, which attaches itself to molecules and atoms and gives them their peculiar power?

"And what is the ether which binds all things together and is the medium which carries all forces? We can find for it no atoms, and yet it fills all space without limit, like the ubiquity of God, and through it, and it only, any two portions of matter separated near or far from each other are brought into mutual action, whether through the forces of gravitation, electricity, magnetism, light or heat. It alone carries the vibratory motion of each atom or molecule, to be continued into infinite space. No matter whether the force be as feeble as rubbed amber, or as mighty as the rush of energy from the sun, whether we put into a cubic inch of this ether the thousands of horse-power of heat issuing from the sun's surface, or millions of electric volts, it carries them easily with no signs of breaking down. What is this simple, incomprehensibly simple, ether, and what are its waves, and how do atoms catch hold of ether and start its vibration? Maxwell and Hertz tell us that the movement of matter alone will not start ethereal waves; its molecules must first be electrified; but what is this electromagnetism, and how again does it grasp the ether?

"Science—and the word means knowledge—only lengthens a little, by each discovery, the radius of what we know, and enlarges the visible circumference of our ignorance. We know something of properties, of relations, but very little of things. We know a little of movements, of qualities, but nothing of matter. We know of love and hate and joy and right and wrong, but what do we know of souls?"

Thus the much-praised "results of investigation" end in the sad query: "What do we know?" Yet, to such "results of investigation" the Church, the depository of truth concerning another world, is asked to bow submission. Science has not yet apprehended the essence of the smallest or simplest thing in the visible world; how dare it dictate what is the truth in the invisible one? What the *Independent* calls scientists, are but sciolists in matters pertaining to divine revelation. The sooner our "religious" contemporary makes itself independent of them, the better for its consistency.

J. F. Meifuss.

THE CASE OF DR. MIVART.

We get one more caution from the reading of English exchanges just arrived as to taking news by telegraph from that side. It is over the case of the late Professor Mivart. We had been told by the cable manipulators that his body would not be accorded interment in consecrated ground, and furthermore that a lawsuit had been begun by his representatives in order to compel Cardinal Vaughan to allow burial in the family vault in Kensalgreen. Now we learn that the body was not finally refused burial in "God's acre," but placed in the catacombs pending the decision on his case by Rome. Furthermore, the *Monitor* is responsible for the statement that Professor Mivart had made a confession and received absolution shortly before his death. But more remarkable still is a letter in the *Tablet* from the eminent physician, Sir William Broad-

bent, who avows his belief that the Professor was a monomaniac on certain theories of his, and therefore not altogether responsible. Strangely enough, some unconscious hint of this may be discerned in the inscription placed on the distinguished scientist's coffin-plate: "St. George Jackson Mivart, Societatis Regiae. Ex umbris et imaginibus in veritatem, Die 1 Aprilis, anno MDCCCC., et aetatis suae LXXIII." Out of shadows and fanciful creations truly!—*Catholic Standard and Times*, April 28th.

A MODERN MISSIONER.

While the *Midland Review* (April 19th) praised "the new method" of giving missions to non-Catholics, the *Catholic Standard and Times* (April 21st) lauds to the skies a real, live modern missioner. We suppress his name, for we feel certain the reverend father felt ashamed himself when he read the ebullition:

"The writer has had the honor and pleasure of listening to many great teachers and lecturers on Catholic faith and morals in the North and East, but to Father X belongs the honor of being the clearest, plainest, most lucid and most convincing exponent of the Catholic faith that the writer has ever heard.

"And why should not Father X be so convincing, so irrefutable? Let us see. To begin with he spent several years as a soldier in the rigid, severe, strict military service of the Confederate army. He was with the great Lee at the battle of Gettysburg and with the brave Longstreet in all his many severe engagements. This gave Father X a quick perceptive of the arduous duties of the Catholic priesthood; enabled him to perceive the weak points in explaining his chosen faith. Then Father X studied law and practiced it many years at Weatherford and elsewhere, and, it is said, was elected one of the judges. This gave him the keen perception and desirable legal acumen of knowing how great was the necessity of explaining everything he attempted so clearly, so precisely, and with such a mass of evidence and proof that his arguments could not be refuted nor shaken; they would carry conviction and indisputable proof of what he said was the great truth. Then Father X was Mayor of the great city of Weatherford, now so prominent in Middle Texas. In this position he had excellent opportunities of learning what was necessary to bring men to understand the beauties of our faith; it also gave him that power to command and to speak with an authority and decision and force that tolerates no idea of refutation. All this was of the greatest advantage to the priest, and when he studied for and was ordained a priest of God, why, he immediately set about putting into execution all the power he had collected in his former training as a soldier, as a lawyer, as a judge, as first official in a great city and as a Protestant, which he was before his conversion."

We wonder no longer that the conversions for the first quarter of this year, brought about by the missions to non-Catholics, have amounted to only 747, since very few of those now in the field can boast such a vast experience as a soldier, lawyer, judge, mayor, and—Protestant. And, worst of all, the Church has not even such a curriculum to offer to those whom she expects to send out as missioners! J. F. Meifuss.

"ARCHBISHOP" VILATTE IN PARIS.

The Cardinal-Archbishop of Paris, under date of April 17th, issued a circular to his clergy, warning them against our old friend, the "Old Catholic Archbishop" Vilatte.

We find the text of it in No. 2484 of our valued contemporary, *La Vérité Française*.

It appears that Vilatte presumed, without the knowledge of Cardinal Richard, to "ordain" two priests in Paris and give them a "celebret." Upon enquiry at Rome, His Eminence learned through the Holy Office, that Vilatte had received from the Sovereign Pontiff no power or jurisdiction, and he tells his priests that they must not allow the two men ordained by him to say mass in their churches.

The same number of our Parisian exchange contains some interesting particulars about Mr. Vilatte's career in Europe. Our readers no doubt remember that two years ago he went to Rome and feigned sorrow and submission, in order to have the authorities recognize his orders. He was sent to the Abbey of Liguge, where he spent several months and solemnly swore off his errors. When he saw that Rome would not be fooled, however, he wended his way to Paris, where he ordained, in close conformity with the Roman Pontifical, two or three individuals, among them a certain Constantin, a deacon, who publishes a weekly newspaper after the style of our parish calendars.

Mr. Vilatte resides at present on the Boulevard Pereire, No. 199, Paris. A. P.

* * *

In reply to the circular of the Cardinal-Archbishop of Paris, Vilatte has sent that dignitary a characteristic letter, of which we find the text in *La Vérité Française* of April 24th. He declares that he is "legitimately consecrated archbishop, for which he has all the proofs in hand," and that he needs nobody's authorisation to ordain priests or give them permission to celebrate mass in his archiepiscopal chapel. Vilatte concludes: "If it pleases your Eminence, or even Rome, to declare me separated, *I* declare that I am nevertheless united to Jesus Christ and the Holy Apostolic and Roman Church."

They know him now in Paris!

Arthur Preuss.

"DEVOTIONAL PUERILITIES."

Under this caption the Providence *Visitor* (April 28th), one of the few of our Catholic weeklies that are Catholic in deed, not only in name, says of a late outburst of the *Northwestern Chronicle* of St. Paul (April 13th), duly registered in our "Americanism" column (No. 5):—

The *Northwestern Chronicle* recently came out with a protest against what it calls "devotional puerilities" — practices of piety to which it can not imagine a healthy man of intellect subscribing, and which, it fears, tend to discredit the whole Catholic system in the eyes of "prospective converts." The article was concocted with marked attention to rhetorical effect and was, we think, suggested by a certain performance which appeared in the *Contemporary Review* for March. Some secular papers have reproduced it as heralding the outbreak of "a kind of higher criticism" among American Catholics. That a Catholic paper should publish such a diatribe is altogether deplorable.

The *Independent* could hardly have done worse. The whole tendency of the *Chronicle's* utterance is to suggest that the practices in question smack of superstitions and, consequently, to mislead the faithful. It has made the malicious to rejoice and the judicious to grieve. It is rash, scandalous, and offensive, and, though ostensibly written in the interests of orthodoxy pure and rigid, is, we suspect, the work of a man whose desire for the good opinion of outsiders is greater than his fidelity to the sound principles of Catholic doctrine concerning prayers and the cultus of the Saints. If the *Chronicle* man had simply pointed out to "prospective converts," the exact place, in the economy of Catholicism, of what he styles "devotional puerilities," he would have done more good and less harm. Moreover, even supposing that the practices he reprobates are really abuses, the right way to correct them is not to speak against them in public discourse, but rather to denounce them to those who can supply a remedy, viz., to the bishops.

To begin with he grossly exaggerates the number of "new devotions." If he can specify more than five or six, including devotion to the Sacred Heart, we shall be glad to know it. In the next place "these puerile and superstitious inventions" are nothing more nor less than a testimony to the popular faith in the efficacy of special forms of prayer. Our Lord taught us to pray for our daily bread, along with other things, and this petition, as the catechism assures us, is to be understood as referring to the needs of both body and soul. The *Chronicle* man in speaking of the devotion of St. Anthony's bread has elected to ignore first principles and to follow the methods of Voltaire. He tries to make the devotion appear ridiculous. This is a trick that is easily learned and terribly effective when cleverly played. Socrates himself would stand no show before hearers who had been coached to think that his arguments were fit only to be laughed at.

But who told the writer in the *Northwestern Chronicle* that it is by such devotions as that he scoffs at, "that the modern world is to be converted to Catholicity"? These special devotions are not an essential, nay hardly an integral part of the Catholic system. The observance of them is no more a part of the general doctrine and discipline of the Church than Admiral Sampson's advocacy of two-storied turrets for battle-ships is a part of the constitution of the United States. One may practice them or not according as they appeal to his own personal convictions without prejudice to his standing as a Catholic. To assert that they are superstitious is, in view of the great principles of prayer and the communion of saints,—of which they are the efflorescence, so to speak,—a distinctly questionable proceeding.

The writer in the *Chronicle* hints that "devotional puerilities" result in "too little faith in God and too little love for the sacraments," and that they distract "those who relish the old-fashioned devotions to God, the Blessed Virgin, the saints of the litany, and that waning devotion of the fifty-two Sundays." "Saints of the litany" is good. Are there no others in the calendar?

As to our contemporary's general contention we have only to say that, so far as our own experience goes, it is not borne out by facts; that those who have a genuine relish for old established devotions are, as a rule, the patrons of new ones, that really strong, manly faith does not rail at practices of piety; that if there were a question of choice between the two evils, we should prefer to endorse generous superstition rather than anaemic unfaith, and, finally, that the writer of the article in question would do well before proceeding further as an amateur reformer, to read over the Rules of St. Ignatius for thinking with the Church.

SOCIALISTIC PROPAGANDA AMONG THE CATHOLICS OF CHICAGO.

From Chicago we lately received a circular headed, "Annunciation Parish Branch No. 20, Chicago Illinois Roman Catholic Socialistic Society. To be read only by those who think." It is addressed to the clergy and laity and aims at arousing Socialistic feeling among the Catholic poor. Starting with the complaint that "selfish capitalists are using their superior ability to crush the poor, body and soul, by means of trusts, monopolies, department stores, and sweatshops," and hinder "honest men and women to obey God's command: 'In the sweat of thy brow thou shalt eat thy bread,' " the circular vehemently attacks the whole clergy of Chicago, accuses them of neglecting the poor and siding with their oppressors, the Mark Hannas, the Vanderbilts, the Goulds, the Yerkes, and others. It says further:

"The priests assert that the wrongs that the poor complain of should be attended to by statesmen and politicians, and the poor answer back that if the priests do not encourage those who are elected, they will do nothing and are doing nothing. All they do is to accept bribes from the corporations. Furthermore, the poor point out the scandalous fact that the parish priests do have these boodle politicians run for contests at their bazaars and church fairs, every year. This is nothing less than blackmail. By encouraging those politicians, when they get in office, to be dishonest, the poor further complain that when the clergy accepts money from the employers of labor, and railroad passes, and rate tickets, they encourage those soulless corporations to cut the wages of their employees more and more. The priests assert that these corporations gives these favors out of respect for them. The poor answer back that these corporations muzzle the mouths of the priests, and that the proof is that the clergy never protests against the robbing of the poor. The priests know that the Holy Scriptures teach that robbing the poor of their wages is a sin that cries to heaven for vengeance. What Catholic ever heard of such a sermon being preached? The priests assert that if the poor would keep more from intoxicating liquors they could not be in such miseries. The poor answer that they need stimulants, as much as the clergy themselves. They assert the well-known fact, that in some parish houses, the bills for such liquor every month are equal to two months rent for a poor family. The poor further declare that in nearly every parish there are poor families from five to ten persons who have to live on from five to ten cents a head each day. The poor also declare that nearly every priest goes away every year to some sea-shore or other resort, or to Europe, some of them taking their relatives along, and have a good time with the money which the people gave them for the church. The priests remind the poor to be resigned to God's holy will and Providence and that Christ blessed poverty. The poor declare that Christ never blessed the poverty that drives young women to lives of shame and young men to thievery, and old people to the poor house or to a suicide's grave, and that, while the Almighty God permits those awful miseries to fall on his people, he does not will it ...

"The poor expect the clergy to be leaders of the people, to be active, energetic, in a word to be real live priests, and if they are not, it would be better for them that they never were born. A good many priests in this city are only posing, putting on a lot of external devotion. The honest poor desire to remind the priests that they are not in Europe, where the priests make the poor believe they could tie them to the ground, or put horns on them. The poor protest against the system that the clergy have of building expensive houses for themselves and making the people pay the interest on the mortgage to a crowd of money changers, a cursed transaction that our Saviour denounced in his time on earth, and the poor themselves must live in wretched places. The honest poor desire to remind those zealous priests who spend so much of their time organizing sodalities for the young, the important truth that good environments and healthy conditions will do more to keep the young men and women moral than all the sodalities put together. The church societies are good for those boys and girls who have all the good things of life. The poor protest against the annual custom of so-called Christians getting up charity balls for their benefit, the poor don't want alms giving. It is only adding insult to injury for those rich. After robbing the poor of their earnings, these alleged respectable classes are only degrading the poor by means of that beautiful word 'charity' which has no other meaning than that given it by St. Paul. All the honest poor want is work, they demand that right and they will have it, even at the point of the sword, if necessary."

Then the ancient Fathers of Church, Sts. Augustine, Jerome, Chrysostome, etc., with the exception of Thomas Aquinas, are introduced to prove that property is robbery, and Leo's encyclical on the "Condition of Laborers" is made to prove the Socialistic claims. Evidently the writer of the circular is a fraud or an ignoramus; yet a well-organized Socialist propaganda could do immense harm among the Catholic population in Chicago. It is time for the pastors to be fully awake, Enquiries among some English-speaking pastors revealed the fact that they had not even heard of such a propaganda. Yet obviously the circular above quoted is not circulating in the Annunciation parish alone. It would, therefore, be proper to have an eye on that movement and guard the Catholic population of Chicago and other cities against the contagion.

Under present circumstances we see no better means to counteract the evil than active work through the conferences of St. Vincent de Paul. Sham-reformers will continue to generalize isolated occurrences among the clergy, to fabricate general accusations such as we have just seen; but they will never succeed in obtaining a hearing where the pastor is at the head of an active conference. Chicago with its 120 churches (surpassing New York by 9) is way behind New York in charitable institutions (23 to N. Y.'s 56) and notably in conferences of St. Vincent de Paul. Whilst New York has 65, Chicago has but 25. And these 25 can not stand a comparison with the activity displayed in New York. Chicago can not even compare with the City of St. Louis, that has 49 conferences among its 61 parishes. There can and ought to be an improvement. Some may object, because the Catholic people are heavily burdened already, but it is not necessary at all that the members of the conferences contribute largely to the poor fund. Among the "Gleanings from Conferences" in the last annual report, the Annunciation Conference has this: "We wish to thank the County Commissioner. He rendered valuable assistance in the way of procuring coal for our needy poor, and in future will assist the Conference in any way he can." Wherever the legal provisions for the poor are as liberal as in the State of Illinois, the county and township commissioners will readily avail themselves of the cooperation of such conferences to assist the needy in their districts; and the members of the conferences are called upon in many cases to assist the poor morally rather than physically.

Giving alms is a pleasure of its own, of which I would not deprive anybody; but what Catholics can get from the State, they should try to get by all means; the more so as we are already doubly taxed for our schools; and whatever any one wishes to give privately to the poor, he may give it to suit himself. In perusing the report of the Superior Council of New York, we read of one conference trying to make the children of the poor happy by distributing toys and religious pictures on Christmas day — an example worthy of imitation. Calling at the door of the poor on Christmas eve with such gifts will go far towards spreading peace and happiness among them and counteract most effectively Socialistic hatred and discontent.

J. F. Meifuss.

THE "COMMA IOANNEUM."

We should have said—but time failed us, and last week we forgot it—in connection with S. M.'s correction of Mr. Thorne in our No. 6, that the decision of the Holy Office quoted against the editor of the *Globe Review* ("Tuto negari non potest esse authenticum textum primae epistolae S. Ioannis, v, 7") is not as far-reaching as our correspondent imagines.

The passage in the first letter of St. John is the much-mooted one called "comma Ioanneum": "And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one."

When the Holy Office, in 1897, gave out the decision as quoted above, several Catholic scholars, who had ardently defended the historic authenticity of this passage, proclaimed that the question was now definitely settled. Others denied it. Whereupon His Eminence Cardinal Vaughan applied to Rome and was informed that "the purpose of the decree of the Holy Office with respect to the passage concerning 'the three witnesses' was not to close the discussion on the authenticity of this passage, but that it had no bearing whatever on the field of Biblical criticism." (*Revue biblique*, 1898, p. 149.)

There can be no doubt that the passage is authentic in the sense that dogmatic proof may be drawn therefrom; but its historic authenticity, i. e., the fact that it was written by St. John, is not absolutely established.

"The fact that this text has for centuries appeared in the Vulgate," says Fr. Chr. Pesch, S. J., the eminent dogmatist ("Theol. Zeitfragen," p. 57), "and the use that has been made thereof in the liturgy of the Church, in theological manuals, in sermons, etc., gives it the force of a dogmatic argument, regardless of the question whether it was written by St. John or not. Therefore the decision of the S. Congregation means that the passage is authentic in a true sense. The other question: Has St. John written these words, remains open." Hence Mr. Thorne does not exactly tresspass when he expresses

the opinion that the "comma Ioanneum" "had better be omitted from all versions of the Scriptures," intimating that, in common with a considerable number of eminent Biblical scholars, he considers its historic authenticity rather doubtful. ARTHUR PREUSS.

A CURIOUS CASE OF CHURCH AGAINST STATE.

The history of a curious case, in which a Diocese of the Catholic Church fought title to lands as against the United States, is set forth in the *Sun* of April 29th, abbreviated from the report of it in 158 United States Reports.

The ground of the case is to be found in an act of Congress passed more than fifty years ago. In Section 1 of the act of Aug. 14th, 1848, establishing the territorial government of Oregon, is the following proviso: "Provided also, that the title to the land, not exceeding 640 acres, now occupied as missionary stations among the Indian tribes in said Territory, together with the improvements thereon, be confirmed and established in the religious societies to which the missionary stations respectively belong."

Oregon as then organised included all of that region west of the Rocky Mountains, and north of the 42d degree of north latitude, part of which became afterward the Territory and later the State of Washington.

In February, 1887, the Catholic Bishop of Nesqually commenced a suit in the District Court of the Second Judicial District of Washington Territory against John Gibbon, T. M. Anderson, and R. T. Yeatman, alleging that under the foregoing proviso he was entitled to a tract of 640 acres at and adjacent to the present town of Vancouver, 430 acres of which were in the occupancy of the defendants as officers and soldiers of the United States, who held the same as a military reservation. John Gibbon was Gen. Gibbon, U. S. A., commanding the Department of the Columbia; T. M. Anderson was Colonel of the Fourteenth Infantry, and R. T. Yeatman was Lieutenant and Quartermaster of the same regiment. The fort was within Gen. Gibbon's department, Col. Anderson was post commander and Mr. Yeatman was in charge of the post buildings as Quartermaster. The prayer was for an injunction, a decree of title, and a surrender of possession. The United States entered a defence. While the case was pending in the territorial courts, Washington was admitted as a State and the case was thereupon transferred to the Circuit Court of the United States for the District of Washington. In that court, upon pleadings and proof, a decree was entered in favor of the defendants, dismissing the bill. From that decree the Bishop of Nesqually appealed to the United States Supreme Court.

The case was argued on April 9th and 10th, 1895, and the decision was delivered by Justice Brewer on May 6th, 1895. The decree of the Circuit Court was affirmed.

The Justice pointed out that the act of 1848 did not grant to the mission 640 acres, but a tract not exceeding 640 acres and occupied at the time of the passage of the act as missionary stations. All that this could refer to, he declared, was the actual church site, for the Hudson Bay Company was in possession long before the coming of the two missionaries, and did not vacate and surrender its own possession, except perhaps to the extent of the actual church site, when it granted permission to build a church on its grounds. He likened the claim before him to a claim to the whole city of Washington, which might be set up by a mission acquiring title to a lot there and erecting on it a building.

CONTEMPORARY RECORD.

A PROTESTANT BISHOP'S INCONSISTENCY.

"Bishop" Potter of New York has completed the social rehabilitation of Mr. and Mrs. Perry Belmont (who was Mrs. Henry D. Sloan, before she got a divorce.) At the time of their marriage the "Bishop" preached a strong sermon on the evil of such alliances, which, by a social convention have threatened to become the established order among the ultra-rich and fashionable membership of the Episcopalian sect. Now, however, the "Bishop" has, in the social patter of the day, "forgiven the Perry Belmonts," and restored them to any privileges they may have forfeited in their own exalted circle. The same "Bishop," who so lamely defends the ix. Commandment at home, has very lately raised a pother over concubinage among the Filipinos,—a state of things produced, he avers, by the extortionate practices of the Catholic friars.

"The two facts carry their own comment," says the N. Y. correspondent of the *Mirror* (April 26th); "Bishop Potter waxed wrath at the concubinage of the Filipino, the more so that it can be charged up to the Catholic Church (?), but of the similar immoral state among those of his own spiritual household he has not a word to say—unless it be the word which assures the Perry Belmonts of their restoration to good standing in his own episcopal favor. While there shall be such bishops, the Bible, however discredited, will not cease to furnish honest men with its likeness of the whited sepulchre."

OPEN COLUMN.

1. Correspondents should give their name and address (not for publication if they so desire.)
2. We can not notice anonymous communications, unless they are unusually absurd.
3. The editor of THE REVIEW does not hold himself personally responsible for the opinions and sentiments expressed in these communications.
4. Communications exceeding two hundred words will not be printed except for special reasons.

THE ETHICAL ASPECTS OF EVOLUTION.

TO THE EDITOR OF THE REVIEW.—*Sir*:

In your remarks upon Mr. Snell's article in last week's REVIEW you said precisely what I should have answered with regard to the main body of the argument, and I thank you for it. Permit me to add a few minor remarks which will also prove to the point.

History proves that evolutionism has influenced moral philosophy; logic demands that it should do so. Carl Vogt, the eminent Darwinian, calls thought a material secretion of the brain; but if you deprive man of his intellect, where is your moral code? According to Buechner, man is a mere product of nature and has no free will. Therefore the criminal is more to be pitied than abhorred. Of Haeckel's attempt to purge his doctrine from what he calls "ethical materialism," the famous Catholic philosopher Dr. Stoeckl justly says that it is utterly in vain, because "the ethical materialism is a logical consequence of the scientific materialism."

Mr. Snell concedes that evolution is "a hypothesis all but universally accepted among the Catholic specialists in the sciences concerned." Let me add that there are also many eminent non-Catholic scientists who do not accept it, among them Cuvier, Flourens, Agassiz, Joh. Mueller, Goeppert, K. E. von Baer. Hugh Miller does not hesitate to call the clients of Darwin dreamers.

We have yet to hear of any man thoroughly grounded in the Aristotelian-Thomistic philosophy who declared himself a Darwinist.

If Rome has not condenmed evolution, the forced withdrawal of Dr. Zahm's famous book shows plainly that the authorities look with disfavor upon the attempts of half-baked scientists to reconcile evolution—a gratuitous and unproven hypothesis — with Catholic dogma. M—r.

EDUCATION.

THE RESULTS OF PUBLIC SCHOOL EDUCATION.

The Jesuit Fathers in the East have been very busy of late in the interest of our Catholic educational institutions. Several numbers of the *Messenger* were dedicated to education; Father Brosnahan published his answer to President Eliot as a brochure, and now we receive another lecture treating of the public schools in New York, by Father O'Conor, *Messenger* print, New York.

On page 14, Father O'Conor says: "We may now ask three questions in regard to education in New York, and we are speaking now of the method of the city school:

"1. What does this method do?

"2. What it does not accomplish.

"3. What it ought to achieve.

"1. What this method does.—It trains the mind fairly in numbers, gives a general idea of language, and supplies a large amount of general useful information. How thorough this knowledge is and how deeply imprinted, might be a matter for consideration. What value these scientific facts may have in ten years, compared with a strengthening of the powers of the mind itself, may be inferred from the answer of a professor of Yale College. When asked, What books would you put on the topshelf or in the storeroom, as not of any special value for reference? the answer was: 'All books of science that date ten years back.' Ponder for a moment the revolutions in electricity in the last five years. In ten years more—what will become of the antique scientific facts upon which so much time is spent that should be given to the human intellect itself, which never grows antique.

"2. What it does not accomplish.—It does not develop the strictly mental power, the judgment, the reasoning, which is the distinctive faculty of man. It does not train the mind by forming it to grapple with difficulties. It does not equip the mind fully for the acquisition of new knowledge over and above the fund of general information which it re-

ceives in the cultivation of the powers of observation.

"In other words, it places a low standard on the activity of the child's mind and makes its intellect a receptacle of facts rather than a creative force of living thought, an originator of ideas, an inventive rather than an imitative faculty.

"3. What it ought to do.—Education in the City of New York to-day ought to make a man ready for the work of life to-day and of the future. He is a child now, a man soon. It ought to be more thorough than at any time in the world's history, for the reason that the individual citizen of to-day has more problems to solve and of a more complex nature than ever were placed before the mind of man. The way to solve these problems of life, to give good decisions and sound judgments, is not to cram the mind with facts which will be out of date, or crowded out by other facts later in life, but to give to the mind the tenacity, the cohesion, the flexibility of steel to resist and to bend and to hold together in the conflict of motives and impulses, and when the shock is over to be true as steel and as firm though hard-pressed under the tension. This is the kind of education that is needed for the 20th century, when we shall need more than ever, men of mind, men of character, men of worth to uphold the fabric of the State against the inroads and the battering of selfishness and corruption, the sapping of irreligion and baseness, and the ravaging of audacity and crime...."

Substitute for the City of New York almost any other city of the U. S., and the picture remains true. Yet thousands of Catholic parents prefer to send their children to the public rather than the parochial schools.

RELIGIOUS WORLD.

....Copies of the Decrees of the Latin-American Council are expected in Mexico, according to *El Tiempo*. From *La Revista* of Las Vegas we learn that Msgr. Montes de Oca, Bishop of San Luis Potosi, stayed in Rome for the purpose of supervising the work, but is now on his journey home.

....In the case of "The Church of the Holy Trinity vs. the United States," on Feb. 29th, 1892, a unanimous opinion was rendered by Justice Brewer, in which the relation of this government to the Christian religion is reviewed at great length and various decisions and opinions are cited on the subject. This was a somewhat famous case, being an attempt to apply the contract labor law to the Rev. Walpole Warren, an English clergyman, who had accepted the pulpit of the Church of the Holy Trinity, New York, under a "call" which was equivalent to a contract. The case finally came to the Supreme Court, which held that the application of the contract labor law to such cases was in violation of the first amendment to the constitution, prohibiting restrictions in the free exercise of religion, and as if anxious to determine the question forever, the Court demonstrated that every epoch and almost every important event in the history of the United States, from the commission of Columbus, in some way recognized the Christian religion. The first colonial grants in Virginia were given for the purpose of propagating the Christian faith, and the charters of all the original colonies were of similar purport. The constitution of several States forbade unbelievers to hold office, and in the early days of the Republic, as now in Delaware, officials had to make oath as to their faith "in God the Father and Jesus Christ, His only Son."

"In the face of all this," the opinion of the Supreme Court concludes, "shall it be believed that Congress intended to make it a misdemeanor for a church of this country to call to its pulpit a Christian minister residing in another nation?"

....The Presbyterians are agitating the revision of their "Confession," or creed, which has been the doctrinal standard of their sect since 1643. They find it impossible to approve any longer the frightful Calvinistic dogma that "by the decree of God, for the manifestation of His glory, some men and angels are (particularly and unchangeably) fore-ordained to everlasting death." We Catholics have a certain amount of interest in the revision movement. The Westminster divines solemnly rated "Papists" with idolaters, and branded the Pope as "Antichrist, the man of sin and the son of perdition." Every member of the Presbyterian Church at the present time must subscribe to these obsolete calumnies.—Providence *Visitor*, April 21st.

....A well-equipped Mormon exploring expedition left Provo, Utah, on April 17th for a fifteen months' exploring trip in Mexico, Central and South America. The company is made up of about twenty young Mormons, students of the Brigham Young Academy, accompanied by President Benjamin Cluff, Walter M. Wolfe, and John B. Fairbanks of the faculty. The expedition will make a thorough search for the ruined cities of a past civilisation, take photographs of all such ruins, collect specimens of interest to botanists and naturalists, in short, do all they can for archaeology, anthropology, and especially for their religion. The Book of Mormon claims to be the record of the ancient inhabitants of America from the confusion of Babel to the fifth century of the Christian era. It alleges to be a history of the Nephites of the tribe of Manasseh, who came from Jerusalem to America about the year 600 B. C. The route of the expedition will follow the supposed path of the Nephites, and was mapped out by the church authorities, in the (vain) hope that the work will be the means of bringing to light information concerning these people which would be proof of the truth of Mormon history. Among the ruins left of the bygone cities, these poor deluded students hope to find the stones of Zarahomla, the ancient Nephite capital, supposed to have been built in the valley of the Magdalena.

EXCHANGE COMMENT

The Rev. P. W. Tallon, associate editor of the *Western Watchman*, is reproducing in that paper the complimentary remarks made by a few exchanges about Father Phelan on the occasion of his recent departure for a year's stay abroad. He has not reprinted the following from the *Catholic Sentinel* of May 3rd, though it is more grotesquely Phelanesque than anything that has recently appeared in the press:

"The St. Louis Review informs its readers that 'the Reverend editor of the *Western Watchman*, last Sunday, with a purpose all too thinly veiled, from his editorial pulpit vehemently rebuked the editor of The Review for 'attacking the Pope,' and called upon all good Catholics to excommunicate The Review with book, bell, and candle,' etc."

"Some men are born to trouble, some make trouble for themselves. The editor of The Review appears to be one of the latter. He is always sticking a pin in somebody's breeches, and no doubt has been letting the point touch the flesh of the Reverend excommunicator, and everybody knows that no man is more easily roused to anger than a disappointed priest, unless it be a disappointed old maid. Many years ago Father Phelan set his cap to catch a bishopric, and was silly enough to suppose that running a smart newspaper would bring it to him. But the bishops did not die fast enough to suit his reverence, and when one did die some other cleric was found dignior. For some years he lived between hope and despair, but when Satolli sat down on him, the day was done, and his sun set never to rise again. The Review, however, is a good foil and the Reverend gentleman uses it to sharpen his weapons upon. He will no doubt raise the excommunication when his blood cools. It will not do The Review much mortal harm, however, and as to the immortal injury, we think the recording angel never yet got a copy of Fr. Phelan's thunder to put on his expurgation sheet." A. P.

LITERATURE.

"THE PEOPLE OF OUR PARISH."

The People of Our Parish. By Lelia Hardin Bugg. Boston, Marlier, Callanan and Company. 1900. [$1.00.]

Miss Bugg has given us a number of interesting character sketches and some animated discussions of burning questions of the day. Of these latter the chapters on the school question, on funerals, and on mixed marriages are sound and well-put and contain some valuable suggestions. One could wish, however, that on some subjects, as, for instance, Catholic literature, the conclusions were a little more positive. There is no need for a hung jury in that case. All we have to do is to go back to first principles and the solution is simple. One sentence passed by the author we quote, because the truth underlying it should be more generally recognized by Catholic readers and editors: "Crawford and Johnson and Repplier and Lathrop are names of Catholics, but not of Catholic writers." To this we add an extract from another book which still has some authority in the world: "He that is not with me is against me, and he that gathereth not with me scattereth." Susan Tracy Otten.

A LIFE OF ST. MECHTILDIS.

The Life of St. Mechtildis. Rome, St. Benedict's. 1899. For Sale by B. Herder, St. Louis. [$1.00.]

This work is one of a series published by the English Benedictines in Rome. The authorities for the life are the revelations of St. Mechtildis and of St. Gertrude. From them the writer has drawn a wonderfully vivid picture of cloister life in the thirteenth century and a most winning and life-like portrait of St. Mechtildis herself. There is a refreshing and bracing stimulus in these pages for us foot-sore travellers on the plains. We find in the spiritual "physiognomy" of some saints a fragrance, an exquisite delicacy of form and poise which points the mind towards God in

something the same manner, if in an immeasurably higher degree, as does the contemplation of a perfect flower. St. Mechtildis was one of these. The words of a revelation to St. Gertrude, on the occasion of the death of one of the community, might most appropriately be spoken of St. Mechtildis. Our Lord said, "I took pleasure in the devotion of the community, and I descended, as it were, to feed amongst the lilies, and when I saw there this lily, very pleasing to my eyes, I took it into my hand, and when I had held it between my fingers to break it off, its sufferings made it open and blossom in admirable perfume and beauty, therefore I took it to myself, and take my delight in it." If this book contained only St. Mechtildis' vision of Our Lord saying mass on the feast of the Assumption, it would be priceless. Here is truth folded within truth in almost infinite fulness, and the whole clothed in a beauty of symbolism rarely if ever equaled.

To descend "to meaner things," it seems a pity that a book like this—so valuable as to its contents, and so substantial and appropriate in its outward garb—should be disfigured by a number of typographical errors.

SUSAN TRACY OTTEN.

SOCIAL QUESTION.

BEGINNING OF THE END OF A UNIQUE COMMUNISTIC EXPERIMENT.

Proceedings are pending in the United States Circuit Court of Appeals in Philadelphia to wind up the affairs of the widely known sociological experiment, the Harmony Society of Beaver County, Penn., eighteen miles from Pittsburgh. Ninety-five years ago this unique experiment in economics was started by a German, George Rapp, who, with a small following of fellow-believers, came to this country to follow out his idea. The society has remained intact up to the present time, and its property is worth $2,000,000. Rapp and his followers settled first at Harmony, Butler County, Penn. A short time thereafter, they removed to Wabash, Ind., where they remained until 1825, when they returned to Pennsylvania, founding the town of Economy, which has since been their home. Under their written agreement, drawn up in 1805, all of the funds put into the undertaking, and all that should be realized as the fruits of their industry, were to go to the common good of the community. Father Rapp, as he was called, died in 1847, but the society grew until it had 600 members. The courts are asked to dispose of the assets, on the ground that some eight or nine survivors have formed a scheme to dispose of the "indivisible" property, and divide the proceeds. The plaintiffs say they are the heirs of intestate members of the society deceased since 1836; that their parents were regular members of the society, and that they are entitled to their share of the property. The defendants admit the plaintiffs to be next of kin, but claim they have no title to property, not being living members.

* The United States Senate has become, practically, an assembly of plutocrats. "Some," Mr. Bryce tells us, "are senators because they are rich: a few are rich because they are senators" (The American Commonwealth, p. 158.) Our own observation leads us to believe that quite a number of senators are rich because they are senators.

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* * *

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* Principles are the strongest things in the world. They have a life of their own. They work themselves out by logical necessity. And they often produce consequences most alien from the minds of those who have adopted them, for an immediate purpose, in ignorant indifference to their real nature.—W. S. Lilly, First Principles in Politics, p. 214.

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